DOCUMENT RESUME

ED 062 469 UD 012 328

AUTHOR Dunfee, Maxine
TITLE Ethnic Modification of the Curriculum.
INSTITUTION Association for Supervision and Curriculum Development, Washington, D.C.
PUB DATE 70
NOTE 52p.; Report of a conference on Ethnic Modification of the Curriculum, St. Louis, Mo., November 20-22, 1969
AVAILABLE FROM Assoc. for Supervision and Curriculum Development, NEA, 1201 Sixteenth Street, N. W., Washington, D. C. 20036 (611-17832; $1.00)

EDRS PRICE MF-$0.65 HC Not Available from EDRS.
DESCRIPTORS African American Studies; American Indians; Bilingualism; Compensatory Education; *Conference Reports; Cultural Education; *Curriculum Development; Educational Philosophy; *Ethnic Studies; Language Instruction; Negro Education; *Relevance (Education); *Teacher Education; Urban Education; Urban Studies

ABSTRACT

This publication reports the proceedings of the Invitational Conference on Ethnic Modification of the Curriculum--later revised by the participants to be known as the Invitational Convention on Curriculum Modifications for Ethnic Emphases--convened in St. Louis, Missouri on November 20, 1969. The purpose of the invitational conference was to call together a small group of people to explore the question of what modifications of the curriculum can be made to better serve the educational needs of children and youth from various ethnic groups. Those invited included generalists from the curriculum field and those with experience in ethnic modifications. The conference included four sessions. The first session was an orientation to the Association for Supervision and Curriculum Development and its relation to the purposes of the conference, followed by a general discussion to sharpen the issues and prepare for the later seminar. The second and third sessions included talks given by participants already actively involved in efforts to modify the curriculum to get at distinctive needs of various ethnic groups. The fourth session began with discussion of the differences in rationale in the approaches to curriculum modification. Participants with curriculum responsibility were then invited to present a short oral statement on the kind of questions that should be posed to persons called upon to exert leadership in this area. (Author/JM)

ED 062469

Ethnic Modification of the Curriculum

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Report of a Conference on
Ethnic Modification of the Curriculum
St. Louis, Missouri
November 20-22, 1969

UD 012328

Association for Supervision and Curriculum Development, NEA
1201 Sixteenth Street, N.W., Washington, D.C. 20036

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Price: $1.00

NEA Stock Number: 611-17832

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Library of Congress Catalog Card Number: 74-129363

Acknowledgments

Final editing of the manuscript and production of this publication were the responsibility of Robert R. Leeper, Associate Secretary and Editor, ASCD Publications. Technical production was handled by Mary Albert O'Neill, Lana G. Pipes, Nancy Olson, and Karen T. Brakke.

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Author's Note

One of the imperatives of such a conference as the one reported in this publication is that the ideas it generates should be disseminated as expeditiously as possible and to the widest possible audience. The conference notes, transcribed from tapes and supplemented by follow-up communications with many of the participants, were analyzed and a synthesis of ideas prepared for immediate publication.

In the interests of time and timeliness, the report was not submitted to the participants for editing. Their indulgence in the face of possible misinterpretation or oversimplification by the reporter is respectfully sought. Their participation in the conference is gratefully acknowledged.
—M.D.

Ethnic Modification of the Curriculum

Surely at this point in time—the opening of the seventies—one ought not to have to make a case for the necessity of scrutinizing the curriculum in terms of the needs of a pluralistic society. This should be especially true in a society such as ours in which the number and variety of subgroups is becoming painfully clear, a society which up to now has failed really to recognize its own diversity, a society enriched often unknowingly by its multi-ethnic characteristics. The insistent pleas of Afro-Americans for "black curriculum," the protests of Indian-Americans against a governmental system of education which has seemingly ignored Indianness, and the appeals from Spanish-Americans, Orientals, and other groups for representation are clear directives for concerted effort toward a more relevant and appropriate curriculum for all Americans. The astonishing evidence of the provincial attitudes and behaviors of children from middle-class white suburbia and the equally terrible evidence of the striking ethnic bias of many of our school materials only further enhance the need for immediate curriculum evaluation and revision.

NEED FOR CURRICULUM MODIFICATION FOR ETHNIC EMPHASES

To many educators it now seems shocking that the public school curriculum could have been so unresponsive to the needs of various segments of the population. This is particularly true in light of the fact that Americans have prided themselves on the concept of universal education and have pointed out that widespread educational opportunity is a living reality in the United States. Shocking, indeed, it is then to learn through the bitter experiences of social unrest that large elements of the society feel disowned and demeaned, that the educational system has in fact contributed to negative racial and ethnic attitudes of a very serious nature.

Having been awakened at this late date to an awareness of unbelievable neglects, educators must begin to take seriously their obligation to attack the problem of appropriate ethnic emphases in the school experiences of children and youth. Curricu-

lum modifications are clearly called for. To support such developments, a recent directive from the Association for Supervision and Curriculum Development comments:

> To be made fully meaningful, the curriculum may need to be modified for children and youth from some ethnic groups. The content of such fields as history and literature may overlook or ignore the contributions from neglected groups. Their needs and problems may be dealt with in a perfunctory or peripheral fashion.
>
> Members of these groups may also require or profit from experiences that would seem less important for others. As an example, some children are faced with forces of distortion that operate to create negative self-images. The young, even the very young, may need help in learning to protect themselves from these forces and, when they can, to change them through the effective exercise of power.
>
> Our curriculum in general highlights the achievements of Western civilization at the expense of what has been contributed by Africa, Latin America, or Asia. Children whose origins lie in the Third World thus suffer from ignorance of their extended past. The understanding of all is lessened by ignorance of non-European and non-North American cultures.[1]

EFFORTS IN PROGRESS IN ASCD

Professional organizations as well as individual educators and project groups are examining their role in influencing curricular changes. Recent national conferences and conventions have felt the impact of criticisms from various ethnic groups and pressures to take action emphasizing the importance of effective modifications. The Association for Supervision and Curriculum Development is, in this regard, no exception. Several ASCD councils, commissions, and committees are already studying such considerations.

The former ASCD Commission on Social Hang-Ups, concerned initially with war and inequality, recently concentrated on the question of white racism and black-white confrontation.

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[1] "The Generation of New Understandings: A Program of Study and Action." In: A Man for Tomorrow's World. Washington, D.C.: Association for Supervision and Curriculum Development, 1970. p. 47.

The ASCD Elementary Education Council has been examining the implications of the movement for black curriculum and has had considerable contact and discussion with black educators and black lay persons.

Two new commissions are just now getting under way with programs related to the concerns of ethnic groups. The Commission on Training Programs will no doubt undertake as part of its work the organization, analysis, and evaluations of training sessions designed to help teachers become more open in their outlook and more attuned to the needs of ethnic groups in our society.

The Commission on Ethnic Bias in the Preparation and Use of Instructional Materials is already at work documenting the need for genuine pluralism in the curriculum and proposed the following resolution for the 1970 national conference:

1. The instructional materials of our schools are expected to reflect our national heritage, goals, and aspirations, and are so accepted.

2. Textbooks, audio-visual materials, and other instructional guides serve as instruments for achieving our national educational purposes.

3. In general, instructional materials as well as curriculum aids fail by their omissions, distortions, or lack of sensitivity to present a true picture of America or the world at large.

4. These instructional materials reflect neither our pluralistic society nor its common aspirations. They tend instead to reinforce a pattern of racist or separatist attitudes in our society. In our schools these materials contribute to alienation and indifference on the part of many of our students.

Therefore, we, the members of ASCD, express our recognition of and concern with the serious shortcomings in our instructional materials and call upon communities, school systems, educators, and publishers to intensify their efforts to improve our instructional materials so that they reflect the total dynamics of our society, past, and present.

We, the members of ASCD, also resolve to assert our influence in our respective professional roles to encourage the purchase and use of only those instructional

materials which are free of bias and do reflect the contributions and common aspirations of our pluralistic society.

The Commission on Urban Education is studying salient factors that make a difference in urban schools. The Commission on Humanism is examining student riots, their causes, and implications for curriculum.

Fred T. Wilhelms, executive secretary of ASCD, notes especially that this year the organization is interested in new understandings of the why and how of modifying the curriculum for children and youth of various ethnic groups. Under the 1969-70 action program, "Generation of New Understandings," ASCD has formed a group of representatives from several state affiliates--Kentucky, Texas, California, and Alabama--who are exploring some of the following questions:

- What needs to be done to adjust the ethnic balance in the selection of figures, events, literature, and the like for study by all children and youth in our schools?

- What is meant by ethnic identity? What contributes most to its development?

- What kinds of course offerings with specific relevance to a given ethnic group should be included in the program?

- Are limits to be placed on the addition of ethnic offerings? What about Middle European cultures?

- What criteria should be applied to the selection of instructional materials for ethnic and multi-ethnic education? What sources of evaluation of new materials are there that help screen out the shoddy and opportunistic?

- How can students be helped to understand the way in which society creates a sense of values in its members?

- How can adult advisers from ethnic groups best be used in planning courses or experiences and in reviewing materials? What problems arise from such collaboration?

- How can continued concern for supra-ethnic or common national goals be assured? Is there need to redefine and enlarge these goals?

Depth of concern--a style of thought--is becoming more and more evident in ASCD. An ad hoc committee on expanded membership is making contact with all ethnic groups to make certain that they are well represented in the activities of the organization. This committee is soliciting the help of all current members in identifying persons who should be involved in efforts to build a more responsive organization and in turn to make its influence felt in educational practice, particularly in curriculum development.

Although ASCD has little money and no authority, its membership can be highly persuasive if it has adequate background information and creative leadership. The Invitational Conference on Ethnic Modification of the Curriculum, which is reported here, has been the opening effort in a concentrated attack on this special curriculum area.

PURPOSE OF THE CONFERENCE

The Invitational Conference on Ethnic Modification of the Curriculum (later revised by the participants to be known as the Invitational Conference on Curriculum Modifications for Ethnic Emphases) convened at the Chase-Park Plaza Hotel in St. Louis on November 20, 1969.

The basic reason for the conference was, in the words of Fred T. Wilhelms, executive secretary of the association,

> ...intense concern for equal and appropriate opportunity for every distinctive subgroup within our population.... One salient question within this broad area--the one we naturally feel most competent to deal with--is the matter of curriculum modification to meet the distinctive needs of various groups. This is two questions, really. How should the curriculum be modified so that all students are made aware that such groups exist and what sort of modifications in the curriculum will most help students from these groups benefit from their education?

Dr. Wilhelms went on to say:

> Frankly we do not know exactly how to move into this immensely complicated set of problems. We are sure of only one thing. We do not wish to "speak for" the various groups, because we do not believe anyone is competent to do that; we want direct involvement.

> Therefore, in this first conference, which we see only as the opening gun of a long campaign, we want to concern ourselves with ways of thinking about the whole congeries of problems; and ways of approaching solutions. In other words, we don't expect to come up with specifics of Mexican-American Curriculum--that sort of thing will come later, group by group. At this stage our concerns have to be more getting at the right questions, probing into the nature of the problems, and laying our preliminary strategies.

Formally, the purpose of the invitational conference was stated in this way:

> ASCD has called a small group of people together to explore the question of what modifications of the curriculum can be made to better serve the educational needs of children and youth from various ethnic groups. Before any decisions are made about the appropriate role ASCD can play in this area of interest, we need first to educate ourselves. Among the possible outcomes of this preliminary conference are these:
>
> 1. Information on what is going on among these groups
>
> 2. Identification of a number of different points of view from which modifications are being proposed
>
> 3. Direction for planning of further involvement by ASCD in this area.

At the opening session of the conference, Alexander Frazier, president of ASCD, restated the purpose of the conference--to bring together knowledgeable persons--generalists from the curriculum field and those with experience in ethnic modifications, to define issues and raise questions, and to develop background for a report that would show where we are and where the association might go in the future.

PERSONNEL

ASCD Representatives:

Alexander Frazier, President of ASCD, Professor of Education, The Ohio State University, Columbus, Ohio

Fred T. Wilhelms, Executive Secretary of ASCD, Washington, D.C.
Neil P. Atkins, Deputy Executive Secretary of ASCD, Washington, D.C.

Afro-American Representatives:
Olive Covington, Social Studies Task Force Innovation Team, Cardozo Model Schools Division, Public Schools, Washington, D.C.
McDonald Hughes, Principal, Druid High School, Tuscaloosa, Alabama
Ettyce Moore, Public Schools, Washington, D.C.
John DeSane, Director, Division of Extended School Services, Englewood Public Schools, Englewood, New Jersey

Spanish-American Representatives:
Alfonso Ramirez, Director of Curriculum, Region One Education Service Center, Edinburg, Texas
Atileno Valencia, Director, Related Programs for Mexican-Americans, Southwestern Cooperative Educational Laboratory, Albuquerque, New Mexico

Indian-American Representatives:
Morgan Otis, Education Department, Chico State College, Chico, California
Anita Pfeitler, Rough Rock Demonstration School, Chinle, Arizona

Regional Representatives:
Benjamin Carmichael, Director, Appalachia Educational Laboratory, Charleston, West Virginia
Pat Wear, Chairman, Department of Education, Berea College, Berea, Kentucky

Generalists with Special Interest in Ethnic Groups:
Barbara Bolling, Administrative Assistant, Education Development Center, Washington Project Office, Washington, D.C.
Dorothy Davidson, Director, Division of Program Development, Texas Education Agency, Austin, Texas
Harold Drummond, Professor of Education, University of New Mexico, Albuquerque
Gordon N. Mackenzie, Professor of Education, Columbia University, Teachers College, New York City

I. Ezra Staples, Associate Superintendent, Instructional Services, School District of Philadelphia, Philadelphia, Pennsylvania

Dwight Teel, Deputy Superintendent, Public Schools, Milwaukee, Wisconsin

William Van Til, Coffman Distinguished Professor of Education, Indiana State University, Terre Haute, Indiana

Recorder:

Maxine Dunfee, Professor of Education, Indiana University, Bloomington, Indiana.

CONFERENCE PLAN

First Session. An orientation to ASCD and its relation to the purposes of the conference was given by Alexander Frazier, president, who proposed six or eight issues which highlight the interest of ASCD in ethnic modifications of the curriculum. Participants were invited to join in a general discussion to sharpen the issues and clarify direction for the seminar on Friday. A reception following the first session provided participants opportunity to become acquainted and exchange ideas and proposals.

Second and Third Sessions. Participants already actively involved in efforts to modify the curriculum to get at distinctive needs of various ethnic groups were invited to present the kinds of modifications that are being made. Those with a more general curriculum orientation were invited to probe for understanding of issues and for clarification of assumptions upon which modifications are being made.

Fourth Session. Following discussion of the differences in rationale in the approaches to curriculum modification, participants with curriculum responsibility were invited to present a short oral statement on the kind of questions that should be posed to persons called upon to exert leadership in this area. Those with direct experience in the various ethnic groups were invited to challenge the assumptions and insights upon which these statements were based.

THE CONFERENCE BEGINS

Where Are We?
What's Happening in the Field?

Participants with experiences in curriculum modifications for ethnic emphases were invited to share details of their projects.

Alfonso Ramirez, Mexican-American representative and director of an educational laboratory:

Our laboratory is developing a bilingual curriculum project for non-English-speaking children in Texas. This year our main effort is aimed at adapting a literacy program used successfully in Mexico City to the needs of South Texas children, ages 5 and 6. Spanish is used for communication and often for literature; later, English is used. Children are receiving daily English lessons which set them up for the outside world. Five-year-olds are writing and reading in English. We have been publishing, very inexpensively on newsprint, teaching materials such as readers and exercise books. Ramón is an example of one of these, an easy story about how a little boy learned to cross the street safely; it reads in Spanish from one direction, in English from the opposite. Mi Libro de Ejercicios en Español, used in teaching recognition of vowels and words, is another.

Atileno Valencia, director of another educational laboratory and also a Mexican-American representative:

When the Southwest Council of LaRoza asked the Southwestern Cooperative Educational Laboratory of Albuquerque to undertake the identification and assessment of ongoing programs for Spanish-speaking people, the 16 projects which were visited were described in the report Identification and Assessment of Educational and Community Programs for Spanish Speaking People with Recommendations for Dissemination.

The survey led us to the conclusion that there is need not only for programs of the kind described in the report but for studies of problems encountered by Spanish-speaking children in the Anglo-styled curriculum. Another even more major concern is the matter of dissemination. Dissemination of information about a project should begin as soon as there is any aspect of it well-developed enough to be of help or inspiration to others with similar needs. It is certainly not desirable to prolong the experimental phases of the program which in effect may not greatly increase its effectiveness in the long run. Action today, not tomorrow, is essential.

In the publication Bilingual/Bicultural Education: A Perspective Model in Multicultural America, a series of models, each adapted to a particular geographical area in terms of children's acquaintance with the English language and their needs as members of a culture group, is proposed and illustrated with descriptions of various existing programs.

We have an English-as-a-second-language program for youngsters of different ethnic groups. We can, for example, develop

full language facility among Spanish-speaking youngsters as well as among blacks and Indians who have no English facility before coming to the school. Instructional strategies are incorporated with content, psychology, reading theory, and oral language development. By the time the child completes the 147 lessons in the series, he is able to communicate and negotiate the Anglo-American school in English. It is not a bilingual program; dialects are not used in the program. It does, however, take into account the learning styles of different ethnic groups. The lessons run about half an hour each; relevant materials are part of the methodology.

In our teacher-training institutes we have developed a very effective dissemination scheme. For example, we can select four teachers from a district for training with the materials and the methodology; in turn these people become first-generation teachers who will train others. We have a beautiful multiplier for dissemination purposes.

We also have a bilingual adult education program. We have used the University of Arizona in the development of video tapes with appropriate animation, choreography, and other effects which tend to motivate or stimulate the adult to learn English. The program has been tested in both rural areas and urban areas.

Olive Covington, Afro-American representative from an urban area:

The Innovation Team of the Cardozo Model Schools Division of the Washington, D.C., Public Schools is a group of 18 teachers released from the classroom to design a program of in-service teacher training and support. This program is to help teachers become competent in a variety of instructional strategies and combat the feelings of ineffectiveness and powerlessness that inner-city teachers transfer to children.

We have tried to eliminate blocks to teaching by involving teachers in the making of decisions as to how and what they will teach. In the development of curriculum we expect change in the learning climate of classrooms, change which is evidence of a change in the teaching-learning behavior of teacher and pupil. The ultimate goal is the development of independence from preschool through the 12th grade. A series of "Awareness Workshops" is designed to help teachers deal with their own feelings as they relate to race and class.

In the curriculum we develop things that are "good for now"; for example, we developed a booklet for Cardozo schools which gave special attention to black persons for whom some of the schools were named. Names You Hear in Cardozo is an example of "relevant" curriculum material. Inching On Up, a black history,

and The Widening Shadow of Martin Luther King, Jr., are two other examples.

We try to begin with what pupils want. We encourage them to write about hard core issues as illustrated in Cardozo Raps. In an attractive box, seven by seven, is a fascinating collection of poems and prose by Cardozo High School students, each contribution in its own colorful folder or fold-out, each its unique format, each an expression of "This is what we think--This is how we feel."

Young pupils learn to read by reading books they write themselves. In kindergarten through the third grade, classroom teachers are discarding the usual basal readers in favor of a writing and reading program closely related to pupils' own interests and concerns. Very young children are writing about brine shrimp, janitors, the principal's shoes, and all sorts of things. Books are inexpensively reproduced on newsprint, usually with a picture of the author or illustrations for his story.

John DeSane, Afro-American administrator in an urban area:

New programs call for the retraining of teachers. We have just completed a local school project in Englewood, New Jersey, under Title IV of the Civil Rights Act of 1964. Ours was a total program in scope in that we retrained our entire staff--custodians, secretaries, teachers, administrators, guidance counselors--the works.

The program called for developing a handbook for the 30 teachers who were trained by the three of us. They, after having been trained, met for a series of 10 sessions with the rest of the staff in groups of 10 or 12. The groups were a mix, composed of secretaries, custodians, teachers, guidance counselors, and administrators. The proof of the pudding was in the eating; throughout our system we see evidence, at all levels, from the pre-kindergarten to the school for continuing education, of the materials actually getting to the "consumers."

We find Negro History Week a little painful in that we are ever conscious of the black man's contribution; it has led at the high school level to three sources: "The Black Experiences," "Black Writers," and "The Black Man in Art." These are electives, accredited with proper status, and are being well received. We didn't get pressed up against the wall with students demanding these courses; we took the initiative and introduced them.

We are also running programs for parents. They are called "The Parent as a Tutor of New Math," "The Parent as Image Builder," and "The Parent as a Tutor of Reading." The courses are not to teach the parents, but rather to give parents the little

"tips," hints, shortcuts, and aids that middle-class people naturally know. We run these courses free; the Board of Education pays the teachers.

Anita Pfeitler, Indian-American representative from an elementary school staff:

Until Rough Rock Demonstration School was established, the Bureau of Indian Affairs had developed the curriculum for all Indian schools, with no consideration for the language or culture of the Indian. As a result of this policy the children have been seriously damaged in their self-concept, in aspiration and motivation. Few have been in college.

Rough Rock School, funded on the Navaho Reservation by the Office of Economic Opportunity and the BIA, is the first school in which Indians can do what they want to do. Its Board of Education is made up entirely of Navahos, all of them with little formal education, all of them locally elected. This board had an important role in deciding what the school should teach, and it wanted Navaho language and culture to have a central place.

The school has developed a nongraded system in which both English and Navaho languages begin at age four. Curriculum materials are being developed locally, particularly traditional stories, such as Grandfather Stories of the Navaho and Coyote Stories; biographies, such as Denetsosie and Black Mountain Boy; history and other important information dealing with the people and the locale. The purpose of developing such materials is to provide Navaho children with the same opportunities in education that are provided for other Americans in middle-class suburbia. These materials give children the chance to read about themselves in a positive and reinforcing way.

The English program at Rough Rock is described in Virginia Hoffman's Oral English at Rough Rock and begins, as she says, "with the idea that English is a system of rules, not primarily a list of patterns or a body of vocabulary. This system is revealed through structurally related sample sentences and questions." Under this program pupils make excellent progress. Their use of Navaho does not seem to interfere with the process of learning English.

The entire approach at Rough Rock is bilingual and multicultural. Teachers, of course, often do not know how to work with Navaho children; workshops are part of their training. The curriculum is very fluid and flexible. Rough Rock School is truly a community effort and serves adults as well as children in a variety of ways.

Morgan Otis, Indian-American representative from a teachers college:

There is certainly great need for Indians to become involved in educational effort. As a consultant to the Far-Western Laboratory on Research and Development in their Education Research Laboratory, I have access to data that give us legal basis to ask for money based on the distribution of ethnic groups in California and access to publications such as Education of the Culturally Different: A Multi-Cultural Approach, handbook for educators, and another significant one, California Indian Education, in which Indians are doing the talking. There is now an incorporated organization, California Indian Education Association, with a report coming out which will give suggestions for children, parents, educators, classroom teachers, principals, state officials, and the national government.

Three of us, who are really a subcommittee, are right now working on the evaluation of textbooks for cultural bias. There is ample evidence that this bias does exist in widely-used textbooks. Historians have used various methods to exclude the Indian, to ignore the contributions he has made to this country; disparagement and defamation are common. This is all easily authenticated.

A book, Our Brother's Keeper: The Indian in White America, is a new publication that will cause an explosion, for what it describes is going on right now. The book is talking about the Bureau of Indian Affairs and is a tragic indictment of American society. It shows that Indians lead in illiteracy, suicide, unemployment, and mortality of infants, twice that in the worst black ghetto. If we are going to improve, we are going to have to do it ourselves. It has been done for us so long that the people have no initiative. Most Indians who live on the reservation and have come through the system have a defeatist attitude. No matter what they do, the government of the whites is going to do whatever it wants to anyway.

What do we need? We need allies, first of all, but we need allies to help on our terms. We want a factual history. We do not want to ennoble the Indian, nor do we want him to be put down on the bottom of the pole. Tell what happened; tell what Indians contribute--ideas of government from the Iroquois, names for our towns and cities, agricultural products that made this country what it is.

We have to stop this business of taking it from people. We have had a number of years of this idea that Indians are losers. Indian young people are going to change this. Educators must channel this movement into something productive that will result

in tremendous gain for this country. Young people are finding out some of these things, facts that have been hidden from them. The sooner we start addressing ourselves to and working with young people, the sooner we are going to be able to solve some of these problems.

Ezra Staples, superintendent from an urban area:

In the South Philadelphia Magnet High School, which emphasizes the Foreign Language Program, we offer a very broad spectrum of language instruction for children and adults both during the day and in the evening. We give a great deal of attention to the multi-ethnic needs of the total community by offering language and culture programs for literally all interested groups. In addition, we have an extensive program in English as a Second Language aimed at meeting the particular needs of our Spanish-speaking population. This program is conducted in about 16 of our schools.

Dwight Teel, a deputy superintendent from an urban area:

The Milwaukee Public Schools are involved in a number of programs which are in one way or another related to curriculum treatment for ethnic groups.

A pilot program in bilingual classes for Spanish-speaking pupils is funded under Title VII. Bilingual kindergarten and primary classes involve parents, and the work extends into high school. This program provides for two Spanish-English social studies classes. One, titled "Hispano-American Culture and History," gives pupils an overview of Latin America. U.S. history is also taught as it relates to the history of Latin America.

A seventh-grade course titled "An Introduction to the Social Studies" is based on the physical and social nature of man--What is man? Why do people live in communities? This course makes human relationships an integral part of the social studies curriculum, a foundational course on which later courses will be built.

Similar locally-developed programs, projects, and materials are being developed in the 16 cooperating cities of the Great Cities Program for School Improvement and are reported in Creativity in Urban Education, available from the Research Council of the Great Cities Program.

Pat Wear, professor of education at a regional college:

Berea College is devoted to students of the Southeast mountain region and currently is experimenting with admitting larger groups

from those of lower academic standing. Ethnic groups are almost absent, a fact which creates a problem as we try to relate to ethnic groups nationally and to cultural groups and subgroups in the region.

Foreign students are also important for Berea College and are encouraged to come. Several years ago the college had a contract with Nyatsime College of Rhodesia, exchanging staff and students. We prepared four young men to return and teach at the college. We also had staff members teaching there until Rhodesia was separated from the commonwealth. We have hopes that the contract may be renewed in the future.

Here at home we are trying to merge the college campus school and the city schools with teacher education in mind. Community parents are also making a contribution as teacher aides.

A multi-ethnic staff for Berea is important but difficult to achieve. The college must relate not only to people at home but to those abroad. In other words, can the Berea mission to mountain whites be ventilated?

A recent revision of the college curriculum is aimed at the active participation of each student and staff member in the intellectual, social, and community life of the college. Such responsible participation is designed to provide for all members of the community an endowment of continuous growth in areas of concern, among them these:

1. The excitement and rewards of intellectual pursuit
2. The implications of a Christian commitment
3. A sense of meaning and direction in one's life
4. A knowledge of and respect for one's own culture and for that of others with particular reference to Appalachia
5. A sense of the brotherhood of all men
6. The ability to adjust to changing patterns of life and thought
7. An awareness of the aesthetic sensibility in each of us and the value of a personal creative experience.

The new curriculum includes "Issues and Values" (freshman year)--a study of selected contemporary topics within a context of value structures at least one of which is related to Christianity. Special emphasis will be placed on black-white issues and Appalachian culture; "Man and the Arts" (freshman year)--a course designed to provide direct experience with verbal, visual, and aural arts to introduce the student to various manifestations of these arts in Appalachia and the world and to provide an early

realization that imagination and creativity are important ingredients in living; "Religious and Historical Perspectives" (sophomore year)--a study of some of the major areas of Western Civilization designed to increase the student's understanding of the Judeo-Christian heritage and to provide an introduction into the intellectual history of the West; "Cultural Area Requirement" (junior year)--choices from black or Appalachian culture courses and from non-Western cultures, one from each category or by meeting specified language courses; one interdisciplinary course (senior year)--conducted by the Department of Religion and Philosophy whose essential orientation is the Christian faith in the modern world, taken as the student contemplates his future course of action.

Benjamin Carmichael, director of regional education laboratory:

As we look at education in Appalachia, we see it being conducted or provided for within the four walls of a classroom, in very small schools across the region, greatly isolated, by teachers who are not certified, who are trying to educate children in what has become the established pattern for education in our cities. It is a situation in which we are dealing with an unmanageable group of people who are asked to do the most complex task of all our society. We are attempting to do this as though every individual who received a teaching certificate could really perform this task.

We finally decided that it was impossible to make a breakthrough or change the direction of education through the existing structure of education, using the conventional means we have employed in the past. We do not think it is something that an individual school can be expected to take on.

We are coming at it this way, through the development and installation of educational cooperatives. The educational cooperative, as we are trying to develop it, is an aggregation of school systems, six or seven or maybe a dozen with probably no less than 25,000 or 30,000 youngsters, who voluntarily pool themselves to plan and create education which they could not create and offer as individual and separate school districts.

Through the extensive use of media, mobile facilities, and technology, they create a system that is not dependent upon the individual classroom or school, or even the school district, to furnish all the resources that are needed in teaching children. Through this design it is possible to make the teacher's role far more important than it has ever been.

We have great interest in involving colleges and universities. A representative of a college who sits on the board for the educational cooperative represents his institution. We hope we can build to the day when there is a tie-in between the cooperative and the institution so that the kinds of teachers needed can be trained and so that higher education can assume some responsibility for local education. There is also a representative of the state department of education serving on the board of the cooperative so that it can take some responsibility for making decisions about local education rather than serving only a regulatory function.

If education can be viewed in this way, then there can be a completely new vision of how instruction is put together. Instead of starting kindergartens, for example, in the hollows and hills in isolated schools, the laboratory is field-testing in an eight-county area the idea of taking a television lesson into the home daily, making a visit each week into the home delivering materials, and bringing all children once a week together in small groups in the mobile classroom. We can provide a program of good quality and involve parents in a way we have never before been able to involve them. There is not a single district in West Virginia that could ever afford such a program alone.

Also, under development is a program which will employ animated cartoons to teach word recognition, phonics, and spelling to Appalachian children. The laboratory is teaching driver training in a seven-school district using new media in mobile classrooms. The implication is that there is a way to put instruction together to overcome the laborious task of having to wait until every teacher properly understands the job. There are places and tremendous jobs for teachers, but we have failed to implement many important educational ideas because we thought we could never do it until every teacher was prepared in the same conventional, inefficient way we have been doing for years.

THE PARTICIPANTS REACT

What Are Our Problems? What Has To Be Done?

The sharing of developments in the field was a stimulus to the release of thought-provoking comments and exchanges from all sides. At this stage there was no in-depth attempt to define solutions; participants were saying what they thought needed to be said, for now and for the future. They were not speaking

explicitly about what ASCD should do; they were simply saying that certain things must be done, certain actions must be taken somehow, somewhere, and by someone.

The following are integrations of the ideas, feelings, and pleas expressed in the conference--in the words of the participants, here unidentified. These declarations provide a broad, panoramic view of the magnitude of the problems of ethnic bias and point some directions to be taken.

- Teachers must be reeducated. They do not expect to find the environment they encounter in the slums, the ghetto, the isolated mountain communities. They do not understand why something has to be done. Even if they knew, they could not do the job alone. We cannot develop openness in teachers through our present model of teacher education. We cannot wait until every individual teacher is ready.

- We must put teachers into a set-up where they can learn why and how. We must teach them relevant content. We need to use our best-trained persons from ethnic groups to assist in their education. Through staff development we can discover the blocks teachers experience in their teaching and try to eliminate these blocks. We can help teachers by altering the atmosphere in which they work.

- Educators at all levels need a new perspective. We have to find a philosophy that no longer defends the status quo. We need an ideology. If we are against war, poverty, and racism, our curriculum should show it. Prejudice cannot be eradicated until people are involved in dialogue--touching, living.

- Because the problems of society are within ourselves, we must get at our innards. The removal of hypocrisy would make the big differences. We must learn to look at ourselves. Supervisors must know what to look for and how to help. Administrators must alter the environment to promote more flexibility. The system is terribly hard to beat; to do so requires intervention at every level.

- Education must help the child have a good self-image in terms of his own culture. Our system has failed many pupils. They have no hopes for the future; they are born losers. They have no pride in themselves because they had no opportunity to learn about themselves and their culture. There is too much omission in terms of cultures other than white; the curriculum

has been written with Anglo-American style and bias, rather than in a universal way.

• When we address ourselves to multi-ethnic education, we are taking a first step toward improving the learner's self-image. When his learning is relevant to his life and needs and reinforces his cultural heritage, he becomes a real person. The necessary curriculum materials can be written by those who know the culture well; publishers can be influenced to play their part.

• Children of all culture groups need to understand our cultural diversity and richness. The history our pupils have studied has never been a complete history. Distortion and deletion are well documented. Music, art, and literature from various minority groups have been sadly neglected.

• We must find ways to give pupils a national sense, for we are a nation of people, although we are diverse. We must emphasize desirable curriculum modifications regardless of the backgrounds of learners--history, language, literature, and the arts all have a role to play. When the majority group can look at minorities more openly, a giant step will have been taken.

CERTAIN QUESTIONS RAISED

On What Can We Agree?

Early in the conference proceedings the chairman proposed a list of questions to serve as stimulants or motivators in the ensuing hours of discussion. It was not the intention of the chairman to structure the sessions but to focus attention on the nature of the concerns and to suggest avenues of exploration. Before attention was recalled to these questions, the first had already been examined.

1. What seem to be the most promising developments in this field?
2. What basic differences in approach are identifiable?
3. What aspects of ethnic culture seem likely to contribute most to developing a sense of identity or pride?
4. To what extent are ethnic studies important for nonmembers?

5. To what extent do general studies (history, literature, art, etc.) need to be modified by new ethnic emphases?

6. What are the main problems faced in redeveloping the curriculum to provide proper attention to ethnic studies?

7. What problems face a nonmember as teacher of ethnic studies?

8. How can in-service teachers best be educated to teach ethnic studies or include new ethnic-related content in general studies?

9. What should be taking place in teacher education to prepare teachers for handling new content?

10. What limits are there on the scope of ethnic studies (age of pupils, variety of ethnic groups, time taken from general studies, etc.)?

11. How relevant is content of general studies to needs of children and youth from neglected ethnic groups? To what extent is new content, not directly ethnic in nature, being proposed for addition to the regular curriculum?

12. What problems of reintegration face us as a society? To what extent do these problems have curriculum implications?

CERTAIN QUESTIONS PROBED

Some Bring Responses

As the meeting progressed, participants touched these questions from time to time.

What basic differences in approach are identifiable?

The promising developments reviewed in the conference made certain differences very clear, although these differences were ascribable in part to the differing needs of the ethnic groups involved.

At Rough Rock, for example, Navaho children are deliberately and carefully educated in their culture, its language, its history, its customs, its arts--with three objectives: to develop a positive self-image first; to teach English as a second language; and to teach the culture and language of the Navaho. On the other hand, for persons of ethnic groups that are living in the larger society, self-image must be ensured in other ways--through ethnic em-

phases in public school curriculum and textbooks, through encouragement of organizations that foster Indian-ness or blackness or Chicano-ness and make it a thing of pride.

On the other hand, there are programs designed to help the minority-group learner become successful in the majority culture, to learn English, to find a vocation, to become a functioning citizen. Such programs are rather more characteristic of the past when emphasis was upon bringing minority-group persons "up to" some middle-class standard to which they were not normally attuned, but they do exist today in Head Start, Upward Bound, and the like.

There are still other programs whose objective is to help the learners of both minority and majority groups understand and appreciate the diversity of cultures to be found in this country. These programs concentrate on building into curriculum a national view which takes into account the contributions and roles of all ethnic groups, accurately and positively. History, literature, the arts--a whole range of possibilities--the vehicles for developing openness and mutuality.

Though these approaches may appear to be different in their initiation and implementation, participants agreed that they cannot be mutually exclusive if we intend to give youth any kind of sense of unity, common purpose, and zeal. As Dr. Frazier put it, "There is something that will transcend and put together--something that is large enough to provide for authenticity and yet bring people in."

To what extent are ethnic studies important for nonmembers?

There were no doubts among the participants about the need for ethnic studies by all members of the society, particularly the nonmembers. As Dr. Drummond put it, "Maybe we need black history for whites more than we need it for blacks; maybe we need Chicano history for whites more than for Mexican-Americans."

As an example, Miss Davidson cited the Texas state program of ethnic electives for the high school program--a whole series of World Studies and a series of American Culture Studies. Pamphlets, thousands of tape recordings of native folk tales, and other media will be disseminated to replace meager text material now available. The nonmember student, of course, needs to be participating in these courses, if people of diverse cultures are to live together.

Learning about a culture other than one's own, however, is not a simple matter. Dr. Wear pointed out the concern of Berea College faculty members that there is little opportunity for

mountain white students to meet and know those of another culture. Another participant noted the problem one has in helping the non-Indian child, for example, understand what it is really like to live on a reservation. The deficiencies of textbooks, forcefully documented in the conference, further complicate the problem but in no sense reduce the importance of ethnic studies for nonmembers.

To what extent do general studies need to be modified by new ethnic emphases?

That most general studies are taught from the white-Anglo-Saxon-Protestant point of view was a basic assumption held by the conference participants. They commented frequently upon the absence of attention to the multi-ethnic character of the society and its history, and the downright distortion of content with its resultant encouragement of a vast range of misconceptions on the part of learners.

Mr. DeSane was especially helpful in illustrating how his work with teachers has encouraged them to use music, poetry, the arts, and literature to infuse general studies with needed ethnic emphases rather than to depend entirely upon instruction in history to meet the need. Mrs. Covington cited notable examples of how children's concerns about their life in the inner city became part of creative writing and reading. Such innovations as these suggest the necessity of breaking the barriers that surround curriculum, that will tend to keep general studies inviolate unless we are very energetic in pressing for ethnic emphases.

What are the main problems faced in redeveloping the curriculum to provide proper attention to ethnic studies?

During the course of the discussion, participants were generally optimistic about curriculum redevelopment for ethnic emphases. They emphasized that awareness of need and determination to act are the chief prerequisites to getting the task accomplished. However, realistically there are barriers, many of which can be inferred from much that has already been recorded here.

The chief problems of implementation appeared to be these: Groups that control what is to be taught must be convinced that modification is crucial. Curriculum flexibility is essential to allow for ethnic studies and for infusing the existing programs with the multi-ethnic point of view. Producers of instructional

materials must be pressured to provide appropriate assistance; these materials must be prepared by people who are knowledgeable about diversity of culture. Many sources of relevant materials, beyond those usually depended upon, must be discovered and exploited. Teachers must be educated in the new content they need, for most of them have been reared in the white curriculum.

What problems face a nonmember as teacher of ethnic studies?

Participants displayed an acute awareness of the pivotal role played by the teacher of ethnic studies. They agreed that a prerequisite is the ability to live happily with children, including those of another culture, and to be wholly open, aware of one's biases and determined to cope with them.

On the other hand, the nonmember teacher of ethnic studies faces the problem of acceptance by learners. Knowledge of content, interest in ethnic study, and techniques for helping learners learn can instill confidence in children and help to guarantee the teacher's success in a new venture.

It goes without saying, of course, that the teacher must somehow make up for his lack of firsthand involvement in the culture of the society about which he is teaching others. Mr. DeSane commented on the problems experienced by teachers who knew the ghetto only as they saw it at the end of the subway ride to school.

How can in-service teachers best be educated to teach ethnic studies or include new ethnic-related content in general studies?

The direct approach was recommended by the conference participants; many had experiences to cite and results to report.

Mrs. Covington and Mrs. Moore impressed the group with the creative approach taken at Cardozo to involve teachers in curriculum revision and in "awareness workshops." Mr. DeSane described efforts to reteach small groups of teachers who in turn trained others; Mr. Valencia reported similar schemes for dissemination among teachers of new techniques and knowledge.

Several participants spoke of the need to open up the school situation and to relax the atmosphere so that teachers will feel free to try out new ideas and to venture into new content. Several were interested in sensitivity training and other creative confrontations that will help teachers understand themselves and

others. Remedial education to correct misconceptions seemed to have a place in in-service education.

What should be taking place in teacher education to prepare teachers for handling new content?

General consensus that present patterns of teacher education are inadequate to meet the problem of handling new content and for working with ethnic groups other than one's own turned conference discussion to an exploration of new models for teacher education.

Dr. Drummond cited efforts at the University of New Mexico to involve the elementary education pre-teacher at junior and senior levels in public-school classrooms. The student moves from campus to school in an integrated program of methods instruction and classroom teaching, gaining experience at two different grade levels and in two different socioeconomic communities. Eventually the best of these students replace classroom teachers, who join the college faculty for a time. The cooperative effort between campus and community makes possible some good things at little expense.

Several participants decried the fact that too often teachers in preparation take their student teaching in campus schools or in schools close to the college where there may be little opportunity to experience the problems of teaching ethnic groups or the need to become acquainted with new content.

Others pointed out the importance of helping the beginning teacher use what he learned in his college preparation and to experience success in working with ethnic groups that may not be his own but with which he has a sincere desire to work. Internship may be an answer, and a modified sort of sensitivity training could be very helpful for young teachers; they need to learn how to respond to multi-ethnic cultures.

What limits are there on the scope of ethnic studies?

Although there was little direct attack on this problem during conference discussion, there were no indications that the group would place any limitations on ethnic studies in terms of ages of pupils or variety of ethnic groups. There was some rather strong feeling that we should not develop separate kinds of curriculum, that we should not concentrate merely on helping those who differ from the majority.

There was acceptance of the idea that desirable changes should be introduced at the earliest possible time to avoid the necessity of having later to undo negative attitudes and behaviors.

Dr. Drummond raised these questions: Is the problem different at different levels? May early childhood be the years when curriculum materials should be greatest so that common experiences for all learners may be more possible later on? Should we not focus much of the curriculum modification problem on early childhood and in a sense narrow the range of modification as learners mature?

There was certainly evidence in the projects described that ethnic modifications for young learners are highly successful. Whether or not the concentration on early childhood will have positive results for the future remains to be seen.

What problems of reintegration face us as a society? To what extent do these problems have curriculum implications?

These last problems on the chairman's list turned the attention of the group again to the question of the kind of American we are trying to create and to the kind of society we hope to build. The chairman tagged this as "the larger need--a new sense of common identity." For example, does the Navaho feel this sense of identity with the common culture? Someone closed the issue by remarking that if all the other questions were appropriately answered, this final one would have been dealt with adequately. The discussion ended on that hopeful note.

THE GENERALISTS SUMMARIZE

Dorothy Davidson, Texas Education Agency:

Yesterday I took down the charge to make a formal statement. Trying to identify the points, the questions, the concerns that need attention, I went back through all of my notes. I reread the discussion of desirable ethnic modifications of the curriculum, a second cluster of reports on definite modifications under way, and Fred T. Wilhelms' report on ASCD activities. He described the organization's plan for training programs, the work of several special commissions, efforts that are going forward to find representatives of ethnic groups who can help us, and the Generation of New Understandings (GNU) program in our state associations. All the efforts may serve rather well in watching the total scene, in locating the human resources, in beginning to change attitudes, and in tackling the tangible problems of materials and use.

One element, however, seems to be missing--the curriculum and instruction areas of the school and the college. We have been

asked to analyze this aspect in our conference, and perhaps we have ventilated it a little in our discussion. I think we must narrow our field of concern to what ASCD can do--how this organization can do what it should do. All of us will continue our commitment to action. I am working at the state level, others at other levels. But what ASCD can do in curriculum and instruction is a focus which we need.

We also talked about goals--a viable curriculum to achieve a greater understanding of our cultural diversity and richness and variety, a curriculum through which the child coming from the majority culture can better understand his neighbors and the child coming from minority groups can better develop his self-esteem. We could spend several more hours and days exploring these goals and sharing the experiences we have all had in trying to meet these goals. I do wish that we had pursued more the need for moving away from the Title I approach toward compensating--the pathological model to pull children up toward some mythical middle-class norm. I wish we had pursued more the problem of diagnosis, of making sure that we are in fact planning the kind of program we need for these youngsters. Diagnosis, of course, implies testing. ASCD might do a real service in helping us to pressure for culture-free tests and more adequate measures of performance and for a culture-free guidance function in our schools.

But I am impressed with the program reports we have heard and their great diversity, ranging from bilingual programs, beginning at preschool level, to anthropology courses at the junior-high level; and many of you reported on black studies and related programs. ASCD might well form a task force to examine the range, to catalog, and to analyze for its membership at least the most promising programs. You remember a few years ago that the American Association of Colleges of Teacher Education (AACTE), when we were getting started in programs for the disadvantaged, made such a study. It developed some criteria or some guidelines and some recommendations based on the state of the art at that time. Could ASCD do for the profession such a report on curriculum developments directed toward one or more of the significant concerns we have touched on here?

I would like to mention another area with which ASCD might concern itself. ASCD is very significantly not just an association of supervisors and curriculum directors. It includes superintendents, directors of teacher education, teachers, and professors. Many other groups have strong commitments to areas of the curriculum through which we wish to help the next generation of youngsters look at one another and to act more openly. We

are workers in many other organizations; we all have special areas of interest. The problem of curriculum and instruction is very big, yet each of these associations is at work on it. Can ASCD find a way, a mechanism, for exchange of ideas with these organizations? And of course if we should develop such an exchange, there are other resources that must be brought in. For example, we lack representatives at this table from schools outside the schools—storefront schools, for example.

I am also thinking about representatives of other groups with whom we need to stay in close touch--the social psychologist, the anthropologist, the linguist, the sociologist, with people from fine arts, literature, and history. We have been saying here that curriculum and instruction which will have an impact upon youngsters growing up in our multiple culture and society must have an interdisciplinary approach, a new kind of organization.

ASCD should in future meetings like this one begin to tap these resources. We need the specialists who are researching some of these areas now, for we must have firsthand information from them if we are to move into the task of developing a viable curriculum for the society in which we are living.

Harold Drummond, University of New Mexico:

The first question that I would raise, particularly with myself, as a result of our experiences together, is this: Am I sure of my own values? Do I verbalize "equal opportunities" but continue to support in practice insidious discrimination? As we think about modifications of the curriculum for ethnic minorities, it is possible for those of us who are from the white-Anglo-Saxon-Protestant orientation to express verbally some high-sounding and noble ideas and yet subtly undermine with our behavior. It is also possible from a minority position.

Second, am I basically a separatist? If white, do I resist true integration in housing, in education, in opportunity for jobs? If black, do I want control, not integration, power over rather than power with? If native American, do I resist full participation in American life today? If Mexican-American, do I want to tell it like it is, except that we took it first from the Indians? Do we want to develop a society which is increasingly a separate kind of operation or do we want to develop an America of a different type?

And third, I would raise the question of whether our perceptions as adults in education are in need of some revision or modification as a prior step to curriculum modification. These perceptions we have are crucial in terms of deep feelings, and these then become a part of our capacity or incapacity to work together for desirable curriculum modification.

Within this sort of framework there are a few questions which are not so much value-oriented or personal-oriented as they are curriculum-oriented. One issue with which we have struggled and which has not been adequately solved is that of short-range necessities versus long-range goals. Short-range necessities and the long-range goals may at times be almost antithetical. As curriculum workers we must be very conscious that we do not choose means for the achievement of short-range necessities that will prevent at a later time the achievement of longer-range goals.

The second issue is this curriculum question: Is the problem different at different levels? May early childhood be the years when curriculum modification should be the greatest so that common experiences for all learners in this country may be more possible later on? Do we really need to focus much of the curriculum modification problem on early childhood, and in a sense narrow the range of modification as learners mature?

Third, are there general principles that should be followed, such as planning to help each learner achieve a satisfactory, positive self-image, or local involvement of parents and students in educational decision making?

A fourth issue focuses attention on what can be done in teacher selection, in teacher education and training, to produce persons who are truly open to all human beings, who understand their own values and prejudices and are able to live fruitfully with children and their parents, including those of other cultures.

A fifth concern poses the question of what can be done to break the barriers around subject matter that currently exist, especially in the way we organize for instruction. All content areas should be making a contribution to humanness, and we ought especially to recognize the importance of the arts and the humanities in the development of cultural awareness. ASCD as the leadership group should continue and perhaps expand its concern in these areas.

Sixth is the question of whether curriculum materials developed at the national, state, or even city level can truly be very useful to us as we look ahead. Must we, instead, increasingly develop a conception of the curriculum as the real stuff out of the lives of real learners?

Now, what should ASCD do? As a simple, practical step we could cooperate with AACTE in advertising and selling Teachers for These Times, their most recent publication which is on this basic problem of developing teachers who are capable of operating within settings of cultural diversity. Generally, our group may not be very aware of this publication, which has some things to say to all of us. It may be that ASCD could develop some joint efforts to see what might be done in this regard.

Second, we might begin to disseminate as an association, particularly to teacher education institutions and to curriculum departments, some different teacher education models. Can we find some modest in-service models and modest preservice models which are beginning to make a difference and disseminate information about these to people who are attempting to do a better job of in-service education and are having difficulty? We need to get information about good programs more generally to our profession.

Third, it might be well to start advertising some places to visit, places where something is being done with attitudinal changes, where something is being done to try to change the perceptions and the feelings of the human beings involved in this process we call education.

A fourth idea is one which must not be lost sight of. While we focus upon modification for ethnic reasons, we must also focus attention on modifications for urban-rural settings, which may or may not be ethnic, and for affluent-poor, which may or may not be ethnic. There are probably as great needs for modifications in these areas as in others--maybe not on a numerical basis, but on an effective educational basis.

Fifth, there should be a renewed emphasis in ASCD on small encounter groups such as this one. The main value for those who have been here is the process of putting ideas on the table, of putting feelings out in the open, having them become a part of the stuff. ASCD nationally should do more of this at the state level and at the local level rather than simply listen to experts make speeches. I would hope that these groups might focus on the "perceiving, behaving, becoming continuum" so that somehow we find strategies for changing the perceptions of teachers in such ways that they will perceive learners differently, behave differently toward learners so that the learners and the teachers will become more patient, more kind, more loving--all those nice, positive words.

Gordon N. Mackenzie, Teachers College, Columbia University:

I am very much impressed by the programs that have been presented during these very valuable two days. The amount of ground we have covered and the amount of information that has come out as a result of our informal procedure have been amazing. I was pleased also with the relative speed with which we were able to come to a general outline of the problem--our concern with the openness of the total population toward the various ethnic groups that are the targets of our interest. I was also

concerned that we seemed to know relatively little about many of the problems revealed here or what to do about them. Much that was said about various instructional strategies was quite imbedded in the program descriptions and not fully clarified because of lack of time.

I very much wish that we could have had some opportunity to interview people more fully on various aspects of their programs. Here we have forward-looking and interesting developments. We have some surface contact with each, but there is tremendous wealth in these proposals if we could just find the techniques for bringing it out. At some future meetings we might plan for two or three people to take on a particular representative and begin to do some added probing. In other words, it seems to me that we have a focus on each of these programs, but we have hardly clarified the total strategy--why these models were created, how they were put into operation, and how to proceed with them.

And so, I have two questions for ASCD, although these questions are not always clearly separate. How are we going about planning and designing programs? What we were getting here were only some partial strategies, only part of the picture. What is the totality? Unless we see this totality and its interchangeable parts, it will be pretty hard for us to really react fully and critically and to draw from it effectively.

The second question is closely related. What is the strategy for implementing plans; what is the strategy for bringing about change? We looked into this problem a little, but we did not push it very far.

Furthermore, I was interested in the question of attitudes which came up as a problem here. We talked about two dimensions: the norms of the teacher in the school situation--how they think pupils should respond, what they expect of them in terms of relationships--and the norms of the immediate community or of the broader community. The question of how we deal with these norms is a very strategic item. All of these norms have some sanctions that go with them; and they condition very much how teachers operate, as we can see in almost any school situation. There are very clear strategies and techniques for modifying norms which are related to attitudes that are getting in our way. Here is a key issue which is so basic in our strategy.

We began to talk a little about roles--new roles for teachers--new roles for citizens in community participation. We need to pursue the whole question of the structure that we employ. We are using some new words--catalyst and change agent. We are also seeing people in different roles from that of the general supervisor or that of a subject-matter supervisor. We need to look at these roles in a kind of team relationship.

There were some comments here on types of meetings which implied something different from the traditional kind of gathering. We could look at this activity in more detail. We could find all kinds of ideas for ad hoc committees and other temporary working groups through which we foster good human relationships. What would be the consequences of a microcosm session in which a couple of members of a school board, the high school principal, two or three teachers, and two or three students went off for the weekend simply to talk about the school? How does this seem? There are all sorts of creative adventures and procedures that are lying buried here if we could find them.

The point is that ASCD has great potential and excellence in describing and clarifying the process of planning programs and the whole process of strategies for innovation and change. Much of it is right here in our activity if we will simply get at it and pull it out. Yet we often stop too soon, believing that our good intent had some meanings and that something happened. It is not that simple. Can we extend this kind of activity, probe a little more deeply into what is here, and give a little more revealing account of the dynamics which are really operating?

Ettyce Moore, Public Schools, Washington, D.C.:

Charlie Brown's friend, Linus, says, "There is no problem so big or so complicated that it can't be run away from." What are some of the problems in education from which so many of us have been running? If we say that education, among other things, means to reinforce those values to which our society is educated, or that it should recognize that peoples of all races, cultures, and creeds have contributed to the growth and prosperity of the United States, then we must sense that there is something seriously wrong with our educational process as it involves cultural and racial minorities.

What are some of the problems that we are running from? What can ASCD do as a workable guide toward multi-ethnic education? First of all, I have chosen to look at this question administratively and ask administrators, "How can we effect change in teacher training?" There seems to be a dire need for an internship kind of training. We have been giving young teachers information, philosophy, theory, and information about behavior and development. But perhaps there is a third dimension in which they have not been involved and in which they should be involved in their training. That dimension is the more practical kind of thing--an internship where students who are to be teachers may visit and work and see the problems that really exist in the ghetto, in the rural school, in the urban school.

Many of our students are involved in schools that are near the colleges they attend; and, as a result, when they go into the world of education, they do have problems. Administratively, I feel that we need to have an impact on teacher education colleges in order to help in some way to prepare teachers for this task. Perhaps we need a modified kind of sensitivity training for young teachers--the training that makes attitudinal changes. Maybe we need to help young teachers respond or learn ways to respond to multi-ethnic cultures. This is the kind of impact we need to make on teacher education institutions.

Administratively, how can we involve communities in educational process, in the planning and implementation of our curriculum, without the constant fear that they are going to control our schools? I have a feeling that the communities do not really want to control our schools, but they have been so totally disenchanted by the products we have put out that they feel that in their frustration they must become involved. Administratively, we must face this problem.

How can we administratively organize instruction in an interdisciplinary approach involving children ten through twelve so that they see education as a unit and not as a constant beginning and cutting off, beginning and cutting off, and so that they also see contributions of all societies in the process? All subject matter needs reevaluation in terms of this contact and relationship with multi-ethnic material.

Education must do something about perception of learning tasks themselves. We must constantly ask ourselves if we are getting to all our children. If not, what are the roadblocks, what are the problems in getting to the inner-city child? If we consider children the product of our education, then we need to examine the product not only in our better schools but in every school in our environment.

And so what does ASCD do? What steps do we take at this point? We must publish the concerns of this group, concerns we have discussed, concerns in regard to curriculum modification with the hope that those in darkness may see a ray of light from the exchanges we have made just in this kind of meeting. We have all been enlightened, but it would be a shame if we should go out from this place and share only with our small communities what we have done.

This should be spread to all who have some contact with ASCD. I repeat that ASCD must have an impact on the colleges for different ways of training people. We must have an impact on publishers so that accurate information is offered. We must have an impact on educators so that they become more creative in constructing materials for their specific needs.

Ezra Staples, Public Schools, Philadelphia:

During the past day and a half, we have attempted to analyze the problem of curriculum modification, to voice some of our concerns, and to share in the reporting of some representative and significant efforts that are being made to deal effectively with this matter. Although members of our group were drawn from widely divergent geographic areas, ethnic backgrounds, professional responsibilities and roles, and population density communities, several common themes and concerns became apparent. Among these are the following:

1. If American education is truly to fulfill its mission, the schools must take leadership in not only instituting curricular modifications for ethnic emphasis, but in basically restructuring much of the curriculum so that a more honest, meaningful, and adequate instructional program will be offered.

2. This restructuring should be directed at all schools in order that children of a particular ethnic group may grow up with a sense of self-identity, that all children may develop a deeper understanding of peoples of other cultural and ethnic groups, and that all children will develop an understanding of the pluralism and the cultural diversity that characterize our nation.

3. Changes which are needed should be effected not only by school people alone but also cooperatively with a full participation of grass roots communities and other agencies and institutions that can help.

4. Desirable changes should be introduced at the earliest possible time at which schools can intervene in order to begin positively and to avoid early damage to children and the subsequent necessity of trying to undo and remediate--a process which is too frequently unsuccessful and nonproductive.

5. Inasmuch as our educational system is predicated on the direct contact of the teacher and the child, the teacher must still be seen as occupying the crucial, potential role in the success or failure of effecting desired changes in the program. While a feeling of frustration was expressed about the possibility of changing the teacher, the more general feeling was that through a more creative effort and commitment such change might be accomplished. This would require, however, the following: a restructuring of teacher preparation to include more extensive field-

community experience; sensitizing teachers, both preservice and in-service, to a better understanding of themselves and of others and of the dynamic nature of America; the development of new patterns of organization and staffing and supervision to facilitate more productive efforts to give more support to creativity, and to provide for more accountability on the part of teachers and administrators.

6. The interrelationship of program and material was stressed continually. While much more remains to be done with respect to materials, a great deal of material exists; and much can be developed through the creative utilization of community resources and of resources of children themselves.

7. A caution was expressed somewhat quietly and obliquely, one which is of great importance. In considering ethnic emphases, we must not become party to false leads and accept direction which is in itself deleterious. For example, "Black English" does not exist and should not be credited as an ethnic curriculum modification.

The basic role of ASCD seems clear to some of us, even though details may have to be worked out. The basic role must be to exert leadership, not only in developing a policy statement, but in giving support, direction, and guidance to the development of curricular and instructional effort throughout the nation. This leadership role must be assumed rapidly, in fact, immediately, if we are to keep faith with our responsibility as educators and as an organization.

Dwight Teel, Public Schools, Milwaukee, Wisconsin:

I would like to look at our problem from what I think is a necessary wholeness--the rationale, the means, and the assessment. I think we find it easy to define the rationale, to state the philosophy, the goals, and the objectives, although we have agreed here that we are not sure that we are doing an adequate job. Yet we find it very difficult, and well-nigh impossible, to find the ways and means for this whole approach; and in assessing or evaluating what is really happening as a result of what we are doing, we still flounder considerably.

We, here, need a statement of outcomes and values. This kind of statement would move us to a different dimension from those we usually find. It is very easy to say what we do want to teach. What do we not want to teach? We do not want to teach

racism. We have heard some cautions about learning styles; we certainly do not want to teach in ways that violate learning styles. We have been cautioned about the emphasis we place upon ability to learn and disregarding the dimension of time. Any statement of philosophy, goals, objectives, needs to deal with these cautions. What do we want to do in trying to accomplish what we have said we want to do? The question of what is significant and productive and timely at different maturity levels needs to be examined particularly.

The second part of this continuum deals with the means of accomplishment. I think we do have to redefine curriculum and its various component parts in terms of curriculum that is most relevant to understanding and appreciating self and others and to life issues. A question that was raised yesterday is particularly important here. That is, to what extent does a good quality curriculum for children as a whole serve the needs of minority groups? Unless we look at what is accomplished through an educational program that serves majority groups, as all learners are part of this larger group, we are missing something important. What types of curriculum needs are peculiar to minority and ethnic groups? Can we, through making certain kinds of emphases and in teaching certain things in regard to ethnic cultures, create problems for the person as he moves into the larger society? Can we put emphasis upon ethnic education in certain ways so that it blocks a person from fitting into the larger society and restricts him in terms of his learning? A caution to throw out.

Turning to the matter of professional education, I would ask what preparation is needed for the professionals who staff our universities and our schools--superintendents, the various administrators in the school system, budget directors, the paraprofessionals who are making such an important contribution, and the other people on the staff who are in one way or another related to a program.

We have also raised here a question about what remedial education is needed to correct what is apparently the miseducation of many Americans with respect to minority and majority groups. Our attention has been called particularly to the factual history that has been ignored. What remedial education do we all need? What education is required for an adequate understanding on the part of staff, professional and paraprofessional, of both the various ethnic groups and the wholeness of a pluralistic society?

I want to come back to this teacher preparation in a little while, but another question here: How and by whom is the relevant curriculum to be determined? We have said that we need to get the different disciplines involved in an interdisciplinary

approach. But how and by whom should the relevant curriculum be determined? Who speaks for the professionals? Here we have a conference to which we bring in representatives of various ethnic groups. To what extent is this approach an effective way? Where does the anthropologist come in? If we are going to have education which is effective in terms of ethnic group living, what is the job the anthropologist must do? What must the sociologist and the historian help us do in terms of what is accurate? Who speaks for the community? Is it the vocal person, the vocal group? How is the effectiveness of the curriculum then to be assessed?

In another area, how can the array of organizations and agencies putting effort into this identified aspect of education be brought together in some kind of productive relationship? We have heard here and in many other places that colleges are not preparing teachers for what they have to do in the public schools. Our own personnel people say they are able to staff our inner city much better this year because more colleges are preparing teachers to work with disadvantaged children. On the other hand, some beginning teachers who want to take some of the harder jobs are not encouraged to apply new ideas and soon lapse back into a mold or conventional pattern. What is it that keeps things from functioning in the school? What are the blocks that need to be identified? How can the colleges assist more effectively in preparing staff?

In this conference, for example, we have curriculum workers, we have curriculum instructors, but we do not have any instructors from educational administration in the colleges. What are departments of administration doing to prepare prospective superintendents and others who are going to have some control over the way teachers work when they get into the schools? What about the regional labs, which are making such an important contribution? What is going to happen to what they are doing?

When we talked about different patterns of teacher preparation, we heard about a number of projects in which university staff members are moving out into a public school in partnership with public school people teaching education courses in the school and in the community, programs involving parents and community, through organized councils and committees. The pre-teachers not only take their course work there, but they have opportunities for experience in working with children over an extended period. Some new dimensions are developing in this way.

We talked about having materials needed for new programs. We ought to have some source where the materials that are available could be known and where people could have some access to

them. We had some materials passed around here, materials we were not acquainted with before. What can ASCD do to help people know the materials that are available? What about locally developed materials? What could a professional organization do to promote this kind of know-how? What about the technology that can do more about meeting on-the-spot needs? Maybe there is something in terms of accuracy of content that can be developed and communicated faster through technology than by simply relying on printed material.

How then can institutions gear up? Last night we were talking about the matter of permanency of position in some of the school systems. We have people in positions who really outgrow their timeliness for current needs and issues. Some of us have seen promise in the cooperative efforts of colleges and school systems to develop teams who go into schools, work on particular problems for a time, and then move on to another area.

There are other important questions. What community education is needed? And I think here, particularly, of the situation in Milwaukee right now where there have been gang fights in one of the high schools between the whites and the blacks. We have parents becoming frantic, wanting to pull their children out of school, parents wanting to get rid of the "other pupils," send the whites in the morning, the blacks in the afternoon, get them apart. The community is trying to run away from this problem.

Then we have the whole question of resources. Do the schools really have resources? What is required?

Then moving to the final base, I am simply going to raise a question. How can we assess what happens as a result of what we say we are doing? Someone has said that we have two or three curricula; we have the one which we talk about in conferences; we have the one that is written about in our guides; and we have the one that actually happens in the school. The three are not necessarily the same. How do we really assess in terms of short-range necessities and long-range goals? There is surely a place for ASCD to plug in here.

William Van Til, Indiana State University:

It so happens that I am a veteran of a related campaign frequently called intercultural education or intergroup education, essentially an attempt to better relationships between persons of varied races, religions, nationalities, and social class backgrounds. What I would like to do fundamentally in these few moments is to review as I see it the stages that intergroup or intercultural education went through and see whether there is any

parallel between these stages and your concern for ethnic modification of the curriculum. As I see it, one can name five stages in the development of intergroup and intercultural education.

The first stage, the missionary stage, is essentially the stage in an educational movement when people of good will are trying to sensitize others to their particular concern or their particular crusade--in this case better relationships among people who are of varied backgrounds.

In the experience of intergroup and intercultural education, the stage that follows this might be called the stage of the simple answers. And let me illustrate some simple answers. The people who had listened to the intercultural missionaries had some kind of faith that, if there were pageants and plays in which young people imitated the costumes of their ancestors, this would vitally affect human relations. There were units developed on historical figures of various groups in the belief that this was going to result in character change on the part of the students. Occasionally a plan would emerge that would be cited as a model, such as the Springfield Plan, which some of the old-timers in education will remember.

Fortunately, we moved into what I have termed the third stage, promising practices, which came about in large part because of increasing financial support from educational organizations increasingly concerned with human-relations education. There were yearbooks of organizations and magazines of education that dealt with it. Groups, both Christian-Jewish and educational, set up clearinghouses of available materials. There were summer workshops. The promising practices from this third stage include emphasizing the development of a democratic atmosphere in the school and the home, creating more acceptance of children by teachers, introducing into the child's environment a variety of books which deal in an honest and friendly fashion with human beings of various backgrounds, grasping every opportunity in the environment to focus attention on human-relations problems within the schools themselves, building a two-way passage between the school and community, stressing extracurricular activities, permeating the established subjects of the curriculum with concern for particular human problems, dealing with the genuine life problems of young people, and, finally, studying directly problems of prejudice or religious backgrounds or conflicts among generations.

From the stage of promising practices the intergroup movement extended into the research stage, increasingly using the contributions of scholars in the disciplines and trying to identify, in a sense, from among the various possible approaches those best bets for research.

I suspect, if there is a fifth stage, it would be the quest for desegregation and integration as increasingly workers in this field shifted their emphasis to attempting to achieve desegregation and integration within schools, studying what other schools have done, and utilizing such provisions as Title IV of the Civil Rights Act of 1964 which enabled universities, for instance, to offer institutes for educators who were facing realistic problems of desegregation and integration.

Now I want to make an application here. If there are five stages in the development of this particular movement--the missionary stage, the stage of the simple answers, the stage of promising practices, the stage of research, the stage of education and action toward a goal, in this case desegregation and integration--if that is the case with respect to intergroup and intercultural education, what would be the situation at the present time with respect to ethnic modifications of the curriculum? We might move backward. We might ask, "Is it particularly government supported or encouraged?" The answer is "No" as we listen to the material from Mr. Otis on the Indians and the Bureau of Indian Affairs. Can we say at this stage of the game that there is considerable research activity going on with respect to ethnic modifications of the curriculum? In all honesty, we must say "No." Can we say that we have achieved the stage of promising practices with support from organizations, with money, with meetings, that we have reached a meeting of minds, a consensus on what are the best bets? Again we must say "No."

Therefore, the question arises as to whether it is not possible that with respect to ethnic modifications of the curriculum we find ourselves somewhere in a missionary or simple answer stage, perhaps trembling on the brink of being able to move over toward the more constructive development of promising practices. If this analysis is valid, and I do not know that it is, I turn to my final question: What can ASCD do in such a situation?

I would say that what ASCD should do would be, to put it in broad general terms, to devote a great deal of its time and energy in helping a broadly conceived approach to ethnic modifications of the curriculum move into the stage of promising practices, move into the stage of research, move into the stage of full fruition of what it attempts to do. If we ask how, it seems to me that even at this early stage, relatively speaking in this particular movement, we can identify at least three areas that people are talking about--the question of languages, the whole question of curriculum and materials, and the question of organization.

Perhaps the best way to move into these areas is to bring together as early as possible some genuine scholars in the disciplines with respect to these three, certainly some practi-

tioners with heavy representation from various ethnic groups. I would even say a small word for the philosophers in the best sense, because underlying all of these problems there are certain fundamental choices we are going to have to make, certain decisions we are going to have to make.

For instance, among the problems we have walked up to and then walked away from in this conference were questions like these: How much identity building do we really need? How much common experiences on the part of the ethnic groups? In other words, how much black studies, black history, how much of man's heritage, how much of the native language, when and to what extent and how much of English? Still another one we'll need the philosophers on, too: To what degree, with respect to ethnic studies, should these be separate and how much of ethnic studies should be truly mutual? In other words, if we have ethnic efforts, is this for all people or to what extent is this separate for some people? If we talk about sensitivity training, whose sensitivities ought to be trained--all people or some people?

So I would like to hope for a whole series of ways of thinking through the problem which combine practicality and philosophy and which deal with, for instance, language, curriculum materials, and organization, with participants including scholars, practitioners, varied ethnic representatives, and philosophers. This is a first proposal as to what ASCD can do <u>if</u> there is any validity in the analysis that we have to move increasingly from missionary and simple answers into promising practices, into hard-bitten, useful research, and increasingly into education and action toward whatever are the emerging social goals of the entire ethnic thrust.

CURRICULUM ISSUES EMERGE

Throughout the discussions of the conference, some basic issues related to modifications of the curriculum for ethnic emphases were continually touched upon. While this report indicates that members present had tentatively resolved at least some of these issues in their own minds, the frequency with which they appeared in the conversations seemed to indicate that there may be similar concerns among the readers of this document. For the direction they may give to further deliberations, several of the most persistent issues are identified here.

1. Should curriculum modifications for ethnic emphases be made to meet short-term necessities or long-range goals? Is

there time to achieve the latter without attending to the first? Is there danger that in meeting short-term necessities some efforts will have to be undone later?

2. Should curriculum modifications begin in the earliest school years, or are they more appropriate for older children and youth? When does bias begin? When does self-image develop? Is it possible to simplify ideas and concepts for the young without teaching them inaccurately? Will remedial instruction be required later to correct earlier miseducation?

3. Is the problem more a matter of modifying the curriculum or of modifying teacher attitudes and perceptions? Is it possible to attack the first and leave the second until later? Can they proceed together?

4. Is curriculum "modification" going to be adequate, or does the problem imply a complete rebuilding of curriculum? Is it to be piecemeal or total? Is it repair or reconstruction? Are both needed? What are likely to be the outcomes of an ill-considered process of curriculum modification?

5. Should the major thrust of curriculum modification be a concern for building self-image among ethnic groups or building a sense of the values of diversity among all members of the society? In other words, for whom is the modified curriculum planned--for minority groups, for the majority group, or for all?

6. Are we interested in a separatist approach through units and courses which emphasize the contributions of various minority groups or in an integrative approach in which all areas of the curriculum develop the unity with diversity characteristic of American life? Are both approaches needed? Under what conditions?

7. Is the curriculum to be modified or developed at the local level or by some broader-based agency? By members of ethnic groups separately or together? By curriculum personnel with, or without, ethnic representation?

These are but some of the dilemmas which faced those present at the invitational conference and which will continue to plague those concerned with the problem of curriculum modification. If the issues are oversimplified here, their true dimensions will soon become apparent to those who begin to work on their resolution.

ASCD EXAMINES ITS ROLE

What Ought To Be Done?
What Can Be Done?

Participants in the conference were unanimous in their conviction that ASCD has a significant role to play in developing curriculum modifications for ethnic emphases. Even though the organization is without legal authority and without monetary funds, its human resources--its membership drawn from all areas of educational endeavor--can and should exert a persuasive and pervasive influence to bring about changes on both short-range and long-range fronts.

Such a conviction was implied in the following statements which exemplify the philosophical and policy-making stance participants thought ASCD should take.

- ASCD should continue its interest in ethnic groups. It should seek out the leaders of these groups and involve them in the work of the organization. It should make sure that every commission and council has representatives from minority groups. It should create and sponsor opportunity for members of varied ethnic groups to discuss common problems and exchange ideas. It should not let the present conference be the end of such concern.

- ASCD should step out ahead of itself rather than simply respond to demands made upon it. In other words, it should act rather than react. Because many good people in this country are not active people, the Association must stir these people to action. It must search for new ways, not just assess what others have done.

- ASCD should give the kind of leadership people are looking for it to give. It may not know just how to proceed, but it must find a way. The task is an extremely difficult one. Because individual teachers and individual schools cannot do it alone, ASCD should use its capability to plan and create.

- ASCD should present a unified educational position where it can have real impact. The organization can legitimatize the need for ethnic modification in the curriculum by making it a part of every educator's felt responsibility. It should make public statements about what ought to be done in terms of serving ethnic groups. These needs and concerns must be communicated and heard if people are to be moved to action.

Practically, conference participants offered a variety of avenues for ASCD activity in the near future. The organization has to some extent already begun to move ahead, as reported by Fred T. Wilhelms early in the conference. A stepping-up of activity was unanimously recommended, especially with respect to the following areas of operation.

1. ASCD should identify workable programs that are going forward, catalog them, and disseminate the information. In spite of technology, promising practices are not communicated very efficiently. It is important to highlight program components that are really effective and that are applicable to different populations. ASCD should examine ways in which this information can be published inexpensively and distributed widely. If well-informed about ongoing projects, people in the field could avoid duplication of effort and do a much better job for their own and other ethnic groups.

2. As a corollary of the above, ASCD should identify and publicize places for visitation, whenever it finds programs and projects that are worthwhile and broadly applicable. Situations where attitudinal changes are of concern would be especially relevant. Visitors, of course, create problems; but accepting them and informing them is a part of professional responsibility.

3. ASCD should influence publishers to build acceptable instructional materials. There is currently adequate evidence of ethnic bias in textbooks and other teaching materials with which to confront publishers. They will move faster if they are convinced that educators are going to demand something better. ASCD can address itself to this problem.

4. ASCD could assist in the identification of ethnic materials already produced and report details of their production and successful use. Knowledge of the many efforts going forward in this area of need should be disseminated through a clearinghouse arrangement. While it is true that materials produced for one particular situation may not be totally useful in another, knowledge of their existence and access to them would be helpful, both practically and inspirationally.

5. ASCD should examine possible new roles for educational technology in expediting the achievement of curriculum modifications and in educating teachers for greater awareness of ethnic diversity and greater skill in providing for it.

6. ASCD should influence the North Central Association and all similar groups which have a voice in what is being taught in the schools. Resolutions calling for more flexible curricula in secondary schools and colleges (especially in teacher education) should be created and supported, since many innovative modifications of the curriculum to serve the needs of ethnic groups are thwarted by "standards" set up to meet problems of another time and place. The interdisciplinary curriculum, one which provides opportunity for the pluralistic society to be represented, requires a new look at course requirements and teacher certification. ASCD should take positive steps to negotiate such "ventilating" of the curriculum.

7. ASCD should work with colleges in devising new models for teacher education. Dissemination of promising cooperative efforts now being developed would serve to stimulate further experimentation with programs designed to prepare teachers for work with ethnic groups other than their own and with unfamiliar ethnic content. The least ASCD could do would be to make sure that those controlling teacher education programs are aware of the need and of sources of assistance.

8. As an activity closely related to the above, ASCD should encourage cooperation between colleges and public schools in the education or reeducation of teachers. The call for firsthand contacts with the ethnic quality of the school strongly suggests teaching experiences or internships in the public schools as part of teacher preparation.

9. ASCD should find a mechanism for exchange of ideas with other professional organizations. Many organizations are working on some of these same problems. It seems reasonable to assume that a joint effort might be more effective than separate actions. In addition, consideration should be given to involving the social scientists--anthropologists, social psychologists, historians, and others--in the identification of problems in curriculum modification for ethnic emphases and in the development of understanding of a society of diverse ethnic groups.

10. ASCD should look again at the meaning of curriculum and make a determined effort to define it more clearly than it has to the present. As part of this effort some attempt should be made to clarify strategies for curriculum building and implementation. Analyzing the dynamics of successful curriculum programs could produce useful guidelines for those planning to modify curriculum for ethnic emphases.

11. ASCD may direct or encourage others to direct research toward resolving the apparent conflict between the demand for accountability and the intangibles involved in altering affective behavior. This conference has emphasized the need for commitment to the task of changing the behavior of people, and yet there are equally strong pressures to account for work done and money spent. There is need for evidence that it is realistic to implement programs with whatever funds they truly require even though the results of such programs cannot be measured in conventional terms. Such a project in research would be highly appropriate for ASCD.

12. ASCD should bring to bear its collective expertise in matters of assessment. Criteria for evaluating new programs as well as for assessing existing practices, techniques for analyzing textbooks for ethnic bias, and pressure for construction of culture-free tests are but a few of the directions this service could take.

13. ASCD should assume some responsibility for gaining financial support for promising programs. The retooling necessary to mount programs designed to reeducate teachers, to develop and implement projects in ethnic studies, to work with community and parents is expensive; denial of adequate funds is frustrating and discouraging to innovators. ASCD should identify appropriate funding groups and alert them to critical needs.

14. ASCD should be ready with assistance when it is asked for by ethnic groups. Staff members should circulate over the country as much as possible, particularly in the South. They can give advice and guidance in the development of new programs. They can provide information about and assistance in applying for grants from various funding groups. Their expertise can be publicized and specific help made available.

15. ASCD can give special attention to the education of supervisors in terms of the needs and problems of ethnic groups and the most promising ways of bringing about modifications of the curriculum for ethnic emphases. The supervisor who is aware of what needs to be done will know where to look for good beginnings, where teachers need to become more sensitive, where teachers are uncomfortable in the school environment, and where teachers are negative rather than positive in their approach to ethnic group problems.

16. ASCD should be instrumental in developing creative ideas for many types of group encounters, both within the meetings sponsored by the organization and within the activities of schools and colleges. New and exciting workshops, face-to-face groups composed of kinds of personnel who normally do not get together, new workways for schools and community so that they better understand each other are among some of the possibilities which an ASCD task force could create, try out, and recommend.

17. And finally, ASCD should publish the concerns of this group with the hope that others will become involved in making curriculum modifications appropriate to the pluralistic nature of the society.

ASCD Publications

(The NEA stock number appears in parentheses after each title.)

Yearbooks

Balance in the Curriculum (610-17274)	$4.00
Evaluation as Feedback and Guide (610-17700)	$6.50
Fostering Mental Health in Our Schools (610-17256)	$3.00
Guidance in the Curriculum (610-17266)	$3.75
Individualizing Instruction (610-17264)	$4.00
Leadership for Improving Instruction (610-17454)	$3.75
Learning and Mental Health in the School (610-17674)	$5.00
Learning and the Teacher (610-17270)	$3.75
Life Skills in School and Society (610-17786)	$5.50
New Insights and the Curriculum (610-17548)	$5.00
Perceiving, Behaving, Becoming: A New Focus for Education (610-17278)	$4.50
Research for Curriculum Improvement (610-17268)	$4.00
Role of Supervisor and Curriculum Director (610-17624)	$4.50
To Nurture Humaneness: Commitment for the '70's (610-17810)	$5.75
Youth Education: Problems, Perspectives, Promises (610-17746)	$5.50

Booklets

Better Than Rating (611-17298)	$1.25
The Changing Curriculum: Mathematics (611-17724)	$2.00
The Changing Curriculum: Modern Foreign Languages (611-17764)	$2.00
The Changing Curriculum: Science (611-17704)	$1.50
Changing Supervision for Changing Times (611-17802)	$2.00
Children's Social Learning (611-17326)	$1.75
Cooperative International Education (611-17344)	$1.50
Criteria for Theories of Instruction (611-17756)	$2.00
Curriculum Change: Direction and Process (611-17698)	$2.00
Curriculum Decisions ⟷ Social Realities (611-17770)	$2.75
A Curriculum for Children (611-17790)	$2.75
Curriculum Materials 1970 (611-17882)	$2.00
Discipline for Today's Children and Youth (611-17314)	$1.00
Early Childhood Education Today (611-17766)	$2.00
Educating the Children of the Poor (611-17762)	$2.00
Elementary School Mathematics: A Guide to Current Research (611-17752)	$2.75
Elementary School Science: A Guide to Current Research (611-17726)	$2.25
Elementary School Social Studies: A Guide to Current Research (611-17384)	$2.75
The Elementary School We Need (611-17636)	$1.25
Ethnic Modification of the Curriculum (611-17832)	$1.00
Freeing Capacity To Learn (611-17322)	$1.00
Guidelines for Elementary Social Studies (611-17738)	$1.50
The High School We Need (611-17312)	$ .50
Human Variability and Learning (611-17332)	$1.50
The Humanities and the Curriculum (611-17708)	$2.00
Humanizing Education: The Person in the Process (611-17722)	$2.25
Humanizing the Secondary School (611-17780)	$2.75
Hunters Point Redeveloped (611-17348)	$2.00
Improving Educational Assessment & An Inventory of Measures of Affective Behavior (611-17804)	$3.00
Improving Language Arts Instruction Through Research (611-17560)	$2.75
Influences in Curriculum Change (611-17730)	$2.25
Intellectual Development: Another Look (611-17618)	$1.75
The International Dimension of Education (611-17816)	$2.25
The Junior High School We Need (611-17338)	$1.00
The Junior High School We Saw (611-17604)	$1.50
Language and Meaning (611-17696)	$2.75
Learning More About Learning (611-17310)	$1.00
Linguistics and the Classroom Teacher (611-17720)	$2.75
A Man for Tomorrow's World (611-17838)	$2.25
New Curriculum Developments (611-17664)	$1.75
New Dimensions in Learning (611-17336)	$1.50
The New Elementary School (611-17734)	$2.50
Nurturing Individual Potential (611-17606)	$1.50
Personalized Supervision (611-17680)	$1.75
Strategy for Curriculum Change (611-17666)	$1.25
Student Unrest: Threat or Promise? (611-17818)	$2.75
Supervision in Action (611-17346)	$1.25
Supervision: Emerging Profession (611-17796)	$5.00
Supervision: Perspectives and Propositions (611-17732)	$2.00
The Supervisor: Agent for Change in Teaching (611-17702)	$3.25
The Supervisor: New Demands, New Dimensions (611-17782)	$2.50
The Supervisor's Role in Negotiation (611-17798)	$ .75
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